The Mystical Body

By the Rev.
THOMAS J. HARDY

LIBRARY OF THE THEOLOGICAL SEMINARY
PRINCETON, N. J.

PRESENTED BY

The Estate of Rev. Robert Williams

BT 993 .H37 1915
Hardy, Thomas John, 1868-
The mystical body

REV. ROBERT WILLIAMS

REV. ROBERT WILLIAMS

THE MYSTICAL BODY

LIBRARY OF PRINCETON
APR 21 1941
THEOLOGICAL SEMINARY

THE MYSTICAL BODY

THE APOSTOLIC IDEAL OF THE CHURCH AS EXPRESSED IN THE CREED

BY THE

REV. THOMAS J. HARDY, M.A.

Author of "The Gospel of Pain," "The Religious Instinct," "Modernism," etc.

A. R. MOWBRAY & CO. LTD.
LONDON : 28 Margaret Street, Oxford Circus, W.
OXFORD : 9 High Street
MILWAUKEE, U.S.A. : The Young Churchman Co.

First impression, 1915

To the Parishioners
and other Members of the Congregation
of S. Peter's, Bournemouth,
I dedicate these pages
in gratitude for their sympathy
and prayers

CONTENTS

CHAP.		PAGE
I.	In the Light of the Beginnings -	1
II.	The Spiritual Organism - -	11
III.	The Unity of the Church - -	26
IV.	The Holiness of the Church -	50
V.	The Catholicity of the Church -	69
VI.	The Apostolicity of the Church -	88
VII.	The Divine Purpose in the Church	104

The Mystical Body

I

In the Light of the Beginnings

"The Church, which is His Body."
Eph. i. 22.

ONE reason why so many Christian people fail to realize the Church is the fear lest their doing so may conflict with their devotion to Christ. They shrink from "putting the Church in the place of Christ." This is why we are taking for our guidance in the following pages the teaching of S. Paul.

No one can accuse S. Paul of obscuring Christ. There is no teacher in the New Testament, or out of it, who insists more strongly on the present claims of Christ, and on the necessity of individual communion with Him. Yet, on the other hand, there is no teacher who dwells more

emphatically on the Church as the real or mystical Body of CHRIST. It is largely owing to his teaching that the Church holds the place it does in the historic faith; that we place it in the same category with the Incarnation, the Atonement, the Resurrection, the forgiveness of sins, the life everlasting. "I believe . . . in one Catholic Apostolic Church." It is from his Epistles, particularly from that to the Ephesians, which we are taking as our principal guide, that the Creeds derive their "Notes" of the Church: One, Holy, Catholic, Apostolic. It is to him that we owe our sense of the closeness of the relationship between CHRIST and the Church, that we view it as an extension of the Incarnation, so that, as it has been said, "As JESUS lived His earthly life two thousand years ago in a Body drawn from Mary, He lives His mystical life on earth to-day in a Body drawn from the human race in general." This Body is, in S. Paul's conception, the "new creation," that is to say, the new race, the new humanity.

At the same time this Body is built up of those who have come into a "saving relationship with CHRIST"; and S. Paul is full of a most glorious sense of this

vital personal connection with the Saviour as the primary reality of all true religion : "That I may know Him and the power of His Resurrection."

These are the two master-thoughts of all the Apostle's teaching, nor does he ever let the one be obscured by the other. So that we could not select a guide to the doctrine of the Church better calculated to reassure those who have been brought up under the more individual aspects of Christianity, and who very properly draw back from anything that would seem to threaten their intimate relationship with the Saviour.

Before, however, we begin to look into S. Paul's teaching about the mystical Body, let us remind ourselves of a few elementary facts about the call and training of the Church by Jesus Christ.

Our Lord came to this earth proclaiming the Kingdom of God, or of Heaven. In proclaiming this Kingdom He was not introducing something new or unknown. The expression takes us back to the Jewish Church of His day, in which it was a watchword of the fulfilment of Messianic prophecy. We cannot now dwell on that earlier response to revela-

tion, though it will be important to bear in mind certain features of the Jewish Church, such as the Law and the Ministry, when we come to consider similar aspects of the Christian Church. For the present it must suffice us to remember that the main link between the Old Dispensation and the New is the Kingdom of GOD. Fitly is it so, for the Kingdom of GOD is the rule of GOD, and embraces the total obedience to GOD throughout the universe. In CHRIST's day the term had become debased into an expression of material and political hopes, and a large part of His teaching consisted in the task of re-inspiring the idea of the Kingdom with its original divine values. In His lips the Kingdom is the sphere in which GOD's will is done; and when He commenced His ministry by proclaiming the Kingdom of GOD at hand, He meant that the times were fulfilled, and that in and by Himself a unique opportunity was given mankind of finding their way back to the favour and service of GOD.[1]

[1] The Sacrifice by which alone this restoration was brought within our reach belongs to a rather different aspect of the work of CHRIST. It belongs to what He accomplished by Himself, whereas we

We see Him at first standing alone in the awful solitude of One Who is Himself the Incarnation of the Kingdom or rule of God. We see Him making Himself the centre of all His teaching and all His work. He calls men to accept His conditions and attach themselves to Him. Not all respond, hence He twice speaks of those who do respond as His "Church," [1] that is, those who are called out from the unresponding world around.[2]

It was some time, however, before our Lord could shape the inchoate love and devotion of those who attached themselves to Him into harmony with His purpose. He had to awaken their spiritual understanding. No mere verbal assent to His instruction; no mere saying, "Lord, Lord," could satisfy the conditions of their union and fusion into a supernatural order. Entire change of purpose and

are considering what He accomplishes by man's co-operation, viz., the Church. We must therefore defer a fuller reference to the Atonement to its proper place in a future chapter.

[1] S. Matt. xvi. 18; xviii. 17.

[2] The meaning of the word is treated more fully in chap. iii.

faith in Himself, renunciation and the taking up of the Cross, were vital to their participation in His purpose. He even checked the signs of premature willingness which He saw in them. We shall do well to bear in mind the spiritual character of this discipline when we come to consider the principle of unity and authority in the Church.

At length, in the third year of His ministry, at Caesarea Philippi, He won from the disciples their own spontaneous assent to His claims. At once He disclosed His purpose in calling and training them. It was to found a Church on the "rock-foundation" of that confidence in Him which they then exhibited.

We cannot call this event at Caesarea the birth of the Church, for the HOLY SPIRIT was not yet given. It was rather the first definite stirring of life in the embryo of all that was yet to be. It was the first *corporate* act of those who were to form the Body. This is its chief significance. Though S. Peter was the spokesman, it is to be noted that the question by which our LORD elicited the confession was put to all the disciples.[1] Conse-

[1] S. Matt. xvi. 15.

quently the acknowledgement "Thou art the Christ, the Son of the living God" was the corporate act of all the disciples. The mere fact that it was made for the rest by him who was always to the fore—whether to assert or to deny—is a mere detail which is valuable only as an internal evidence of the truth of the account.[1]

The whole incident, thus viewed, throws a flood of light on the purpose of Christ and the nature of the Church. Long before Caesarea there had been *individual* expressions of confidence in our Lord, individual confessions of His Divine Sonship.[2] But while He accepted these, they were not enough for His purpose. He had been waiting for the collective conviction. He had waited for it because He had come to call, not merely men, but man; to establish a society; to create a new mankind.

The metaphor which He used on this occasion—that of the foundation and the building—marks the stage of discipleship

[1] There has probably never been such another distorted piece of exegesis as that which presses this incident in support of the Petrine Claims.

[2] See S. John i. 41 and elsewhere.

which the Twelve had reached at the time. They were just beginning to perceive their Master's purpose. Their intelligence needed something very concrete and rather mechanical. The metaphor which He used six months later, when discoursing in the upper room,[1] marks a great advance in their discipleship and in the revelation of His purpose. He now describes their relation to Himself by the figure of the vine and the branches. This was more subtle and complex; it was also much nearer the actual relationship. The connection between a foundation and a building is readily grasped, but it is not an expansive metaphor. It illustrates the point, and there it ends. It is static, lifeless. The relation between the branches and the vine is living and organic, and wellnigh inexhaustible in application.

Both these metaphors are to be found in the Epistles, but it is significant that as the Church grows the living metaphor more and more takes the place of the lifeless. The latter only occurs some six times in S. Paul's writings, and there it has less to do with the nature of the Church and its relation to CHRIST than

[1] S. John xv.

with human agency in spreading the Church, as, e.g., when the Apostle reminds the Corinthians that "as a wise master-builder he had laid the foundation." [1] Where, on the other hand, the writer is illustrating the nature of the Church, it is the living metaphor which he chooses —that of the body and the members, an illustration of the same type as the vine and the branches. This occurs about thirty times.

Here, however, we reach a stage in our subject where metaphor has given place to reality. The word "Body," as applied to the Church, is not a metaphor at all, nor is it intended by S. Paul to be taken as a metaphor. It is not a picture of the thing—it is the thing itself. With the inward tuition of the Spirit the Church had reached a higher stage of self-knowledge, where it could apprehend and ponder the inmost secret of its being, as in very deed the Body of Christ.

How exactly this reality is expressed by the word "Body" we shall have an opportunity of judging in the next chapter. In this preliminary, and very imperfect, survey we have restricted ourselves to

[1] 1 Cor. iii. 10.

the fact that S. Paul's conception of the Church is not something superadded to the teaching and purpose of JESUS CHRIST, nor indeed is it a "development" of His teaching, but a continuation of His divine thought within the very terms He used. The "Body of CHRIST" is the inevitable expression of that which He came to accomplish when those who had attached themselves to Him were sufficiently illuminated to know what was the hope of His calling and what the riches of the glory of His inheritance in the saints.

II

The Spiritual Organism

"The Church, which is His Body."
Eph. i. 22.

WAS S. Paul, were those to whom he wrote, aware of the marvellous accuracy of this word "Body" to describe the actual relations of the Church to Christ, and of its members one to another? Not, we may reverently suppose, to the extent to which we are, with our profounder knowledge of what the body really means. Here we have a wonderful instance of the Holy Spirit guiding the Church to fix upon a word which increases in significance the more our knowledge grows. To S. Paul and the Early Church the significance of the body was that it consisted in a number of members: to us the significance of the body is that it consists in a number of *cells*. At the risk of being somewhat elementary it is as

well to be sure that we are aware of the way in which modern science has taught us to regard the body.

The bodies of all plants and animals are built up of very small forms of matter called cells. In the simpler forms of life cells are few in number; in fact, in the simplest forms of all, the amoeba and certain bacteria, the animal or plant—as the case may be—consists of one cell only, which carries out all its functions. But by far the greater number of animals are built up of many millions of these cells, and the different functions are distributed among them.

This is, of course, the case with our own bodies, which are composed of many, many millions of cells arranged in organs, each one having its own function to perform. They are, of course, very minute, and only visible with the higher powers of the microscope. Minute as they are, however, each has its individual life and task.

In outward appearance these cells vary considerably. Probably most of us are familiar with their curious structure as illustrated in the diagrams of elementary text-books. Despite the difference in

shape and size, however, the foundation of all cell-life is the same—it is what is called protoplasmic. This mysterious life-stuff, which has so far eluded artificial manufacture, is the property of the cells, and it is essential to the welfare of the organism as a whole that the protoplasm or life-stuff should be vigorous in each individual cell.

These cells are continally coming into being. They are formed of the substances that enter the body from without, and are first assimilated and then transformed by the life within the body. They pass away with the constant breakdown of tissue, and yet in no sense does their passing away interrupt the continuity of the body as a whole.

Moreover, they have a highly organized social and industrial life. If, endowed with the magic of one of Mr. Anstey's phantasies, we were able to make a tour of inspection of our own bodies we should find ourselves in the midst of an amazingly crowded industrial population, all told off on different kinds of labour, and all working with perfect precision and unanimity. Some we should see concerned with the reception of raw material, others with

working this up into food, others again with the transport or carrying of this material from place to place, others in storage, and so on. And again, just as a nation's workpeople are organized in factories, so the cells of the body are packed into organs, and these organs do their work well or badly according to the conditions of the individual cells which compose them. If a wound is inflicted on the body, or poison has been absorbed into the system, myriads of these cells, each with its own instincts and functions, hasten to their highly specialized labour of repair or expulsion. When new matter is introduced into the body, thousands of these labourers immediately strip it of all that the body cannot assimilate, and casting this away, pass on the transmutable matter to other labourers. In fact, at every turn in our inspection, we should verify the late Prof. Virchow's statement that "the organism is not an individual but a social mechanism—always bringing us at last to cells."

Now what if this remarkable commonwealth is repeated on a grander and more enduring scale in the spiritual world? How if we ourselves, the innumerable

company of Christian people in earth and heaven, are cells in a vast spiritual body? But why do we say "if"? It *is* so. All that science has been teaching us about our physical body—far more "fearfully and wonderfully made" than our fathers had any conception of—lights up with new meaning the pregnant phrase of the Apostle—"the Church, which is His Body." Let us apply the lesson of the physical body a little more closely. We have spoken of a life-principle animating all the cells. As a matter of fact, each cell in the animal body is called a "corpuscle," that is to say, a "little body," and contains the protoplasmic element. Here is the Apostolic teaching of the individual's possession of CHRIST, as the principle of his life; nay, it is the teaching of the LORD of life Himself: "Without Me ye can do nothing"; "ye in Me, *and I in you*"; "he that hath the SON hath life." Then we have spoken of the varieties of cell forms; and the Apostle is constantly reminding his readers that individual inequalities—or rather, disparities—are not abolished in the Church, but are used "by the self-same Spirit severally as He will." And as in the

animal body, it is the possession of one life principle that gives unity to the whole complex of cells, so the possession of the CHRIST-will, mediated by the Spirit, gives unity to the vast myriads in the Church, who thus form, not an organ*ization* but an organ*ism*; not an aggregate of individuals, but a "new creature." Here, again, however, the individual is not merged in the mass to the loss of his separate existence; for, as every cell retains its own peculiar form and character so long as it lasts, so it is with the human cells in the Body of CHRIST.

Again, we have spoken of fresh substances being brought into the body, and acted upon by the life principle through the several agencies of the cells. Here is the great principle of the growth of the Church by means of those outside being brought within it. It is by being brought into the Church that they come into relation with the life principle, and are acted upon by it. They are, as it were, broken up, and all which cannot be brought into conformity with the Body is rejected, and that which remains is assimilated and transformed. Here we see at work the great principles of renun-

ciation and mortification. Even in our animal bodies all life advances by death; it is the same in the Church. That which cannot be brought into conformity with the Spirit of CHRIST must go. The eye that offends must be plucked out; the hand that offends cut off. For the life-principle of the Body is holy, and only that which is *capable* of holiness can be retained. Hence the second note of the Church is holiness. Further, as in the body the work of assimilation is carried out by the agency of cells, so in the Church growth in holiness is accomplished by the instrumentality of those who are already possessed of the Spirit to that end; and so we have the sacramental aspect of the Church's ministry.

Further, the physical body manifests a "catholicity" in all its parts. Notwithstanding the changes in the cells, the body remains the same body. There is not one cell in my body to-day that was there seven years ago, and yet I am conscious of being the same man. Not only so, but the cells of any one particular body belong to that body, and to none other. They do not work independently. The minutest cell is a part of the body,

the servant of the same controlling will. So it is also in the Body of CHRIST. It contains the same unifying quality which nothing can change. And this we speak of as the Church's Catholicity.

Then comes the question: On what does this Catholicity rest? And turning again to the physical body, we find that its structural unity is the framework of bone and cartilage on which the organs and their cells repose. It is this that holds all the myriad cells together in a unity which distinguishes them from all other bodies. And similarly the Apostle tells us that the Body of CHRIST is framed upon the Apostles and prophets, as though they, their doctrine and fellowship, were the bone and cartilage by which the whole body, fitly joined and compacted together by that which every joint supplieth, holds together and makes increase. So we have the Apostolicity of the Church.

In such a sense is the Church the Body. We must not, however, be so engrossed with the parallels between the two bodies as to be blind to two important divergencies. So far as we at present know—though it seems as though science had some remarkable revelations in store for

us—the cells which make up our bodies are purely mechanical in their movements; whereas those who form the "cells" of the Church are fundamentally free, and though always more or less "let and hindered" here on earth—inasmuch as their state here is one of recovery and not of normal health—yet their actions arise from a fundamental human freedom. Consequently their abiding in the body is contingent on the continual exercise of this free choice in repentance, faith, and love. There cannot be anything coercive or mechanical in the relations of the members of CHRIST either to one another or to Him Who animates them. This is an aspect of the subject which belongs, strictly speaking, to individual religion. It is all the more important, therefore, that it should not be lost sight of in our study of corporate religion.

The other important difference between the physical and spiritual organisms refers to the life of the individual cells. We have spoken of the cells of our bodies as dying and passing away, whereas the Church teaches us that the soul is naturally immortal, and further that all who are in CHRIST possess "eternal life."

To be sure there is no reason why the mystical Body of CHRIST should in all points resemble the physical body. Indeed, as the animal body differs in some marked ways from plant organisms, we may be prepared to find differences as marked between the physical and the spiritual. Yet not even in the physical body have we the right to say that the cells perish. Science has no surer doctrine than that of the conservation of energy despite the continual flow and ebb of form ; while Revelation confronts us with the mystery of the resurrection of the flesh. Here, as in the possibility of cell-freedom, may it not be that we see nothing as it is, but only the appearances of the divine purpose endlessly refracted by our own limitations ? This, however, is speculation. What remains certain is that we should carry with us into our study of the spiritual organism the conviction of human freedom and immortality.

It may possibly be objected that the teaching of modern science has led us to recast the Pauline conception of the mystical Body as consisting of CHRIST the Head, and of the members " holding

together by" Him. To this it is replied that certainly the Apostle's conception has undergone some reconstruction, but that the result has been to enrich it, not to alter it. The discoveries of modern science lay additional stress on the *reality* of the Church as the Body, and probably bring that reality more vividly before those who are accustomed to think on modern lines. It will thus be found that our modern conception only penetrates more profoundly to the image present in the Apostle's mind. It is still true that the body consists of head and members, and we are still at liberty to learn the lessons of subordination which the Apostle taught the Church at Corinth [1] by means of this relationship. Yet there seems to have been something very much deeper in the Apostle's mind when he was speaking of the relation of CHRIST and the Church than the cruder aspects of the body by which he seeks to enforce the lessons of unity and interdependence. It would seem as though he anticipated, at any rate, that wonderful unity of the body with the all-pervading will which modern physiology has so fully brought

[1] 1 Cor. xii.

to light. His characteristic attitude would seem to be not an outward look to a CHRIST Who dominated the Body from some fixed region, as it used to be supposed that the head dominated the members, but the interior contemplation of a CHRIST Who is the vital energy distributed throughout the Body.[1] CHRIST, according to S. Paul's habitual thought, animates the entire Church by virtue of His Spirit's indwelling in each individual. He speaks of our having "the mind of CHRIST," and "the spirit of CHRIST," and sums it all up in the assertion, "CHRIST is my life," and apparently hesitates whether he can properly speak of "himself" at all, so thoroughly is he possessed by the living will of the body—"I . . . yet not I, but CHRIST that dwelleth in me."

This should lead us to an accurate and reverent distinction between the mystical Body and Him Who animates it. As the human will is more than the body and other than the body, so is CHRIST more than and other than the Body which He

[1] It will be recognized that where S. Paul speaks of CHRIST as "the Head," he is using the word in a different sense, as the "second Head of the race."

animates. We are for ever prevented from identifying the Church with CHRIST. That would be to limit CHRIST to the Church. We cannot say that the body is the soul; that would be sheer materialism. We cannot say—as is the fashion with an extreme school of Roman devotion [1]—that the Church *is* CHRIST. The thought is, if not idolatry, on the threshold of it. The relationship between CHRIST and His Church is so close, so intimate, so tender, that it brings us to the verge of identity; but there it stops. The Church is not CHRIST; it *is* His Body.

Once more, as the body cannot be said to be dead until the soul has left it, neither can the Church be dead while His presence remains within it. It may be stricken; it may be lethargic; it may be paralysed; but so long as the Ascension-promise holds—and it holds "all the days"—the Church is a living Body, *His* Body. The building against which the counsels of Hades are not to prevail is the Body against which disease is not to prevail. And the secret

[1] e.g., the late Mgr. Benson, *Christ in the Church*, p. 33.

of resistance is the same in either case—it is the presence of the living LORD. Hence those who have quitted the Church at times of torpor or acute functional mischief have merely cut themselves off, and themselves forsaken CHRIST. There is no conceivable state of the Church that can justify her members in leaving her, nor is there hope for those who do until they are restored by the skilled surgeon, penitence. They are like cells spilt upon the ground from an open wound. "As the branch cannot bear fruit of itself except it abide in the vine, so no more can ye, except ye abide in Me."

This, then, is the great conception which we have before us. Guided by the teaching of S. Paul, we shall examine, one by one, the four notes of the Church which we so frequently use in the recital of our belief. Our aim in so doing is a fuller and deeper realization of the divine purpose which inspired JESUS our Saviour to become Incarnate, not only in the Body which He drew from Mary, and with which He has entered within the veil, but in the mystical Body which in His matchless love and condescension

He continues to draw from the human race. May the realization of it purge our personal religion of much that is self-centred and unworthy. May it give us a deeper need of fellowship one with another, and of the discipline and peace which can only be found in subordinating our individual desires and opinions to the will of the whole. May we learn that we are not merely disciples of CHRIST, not merely lovers of CHRIST, but actually cells in that Body which is His own, and that our life in it is so far more real than our existence in this scene of toil and change, that we may without exaggeration repeat the words of the Apostle, "I live . . . yet not I, but CHRIST liveth in me."

This is the privilege that CHRIST put before us when He said, "Whosoever shall lose his life for My sake, the same shall find it."

III

The Unity of the Church

"THERE IS ONE BODY, AND ONE SPIRIT, EVEN AS ALSO YE WERE CALLED IN ONE HOPE OF YOUR CALLING; ONE LORD, ONE FAITH, ONE BAPTISM, ONE GOD AND FATHER OF ALL, WHO IS OVER ALL, AND THROUGH ALL, AND IN YOU ALL."—*Eph.* iv. 4–6.

THE most obvious fact about a body is its unity. Consequently, the first "note" of the Church is Unity. "I believe in ONE [holy] catholic, apostolic Church."

Here at the outset an elementary fact calls for attention; the New Testament not only speaks of "the Church," it speaks of "the churches." To-day the newspapers speak of "the churches," and the rather natural inference of some people is that the New Testament and the newspapers mean the same thing. They do not.

At the time the New Testament was written, the word "church" was a term

in ordinary use to express any organized assembly of persons. It was adopted by the Christians to denote local congregations of baptized people, at Jerusalem, Ephesus, Rome, as the case might be. S. Paul even uses the word in a narrower meaning of the baptized people in a single household.[1] These local groups of Christians, however, were absolutely at one in faith, obedience, and fellowship. Together, they constituted the Church in its entire, or "catholic," sense. On this we shall have more to say in its place.[2] But it is important to be clear at the outset that the fashion of speaking of differing religious bodies as "churches" has no support whatever in the New Testament use of the word in the plural.

According to the habitual thought of S. Paul, the Church is ONE by the deepest and most ultimate unity conceivable. In the world there are three things which divide men and women: individual inequalities, social barriers, and national distinctions. In the Apostle's conception, the unity of the Church is real enough and strong enough to over-ride all these.

[1] Rom. xvi. 5; 1 Cor. xvi. 19. [2] See chap. v.

There are "diversities of gifts" in the Church just as there are in the world, yet they cause no disparity.[1] Rank and place and degrees of earthly service are similarly disregarded in the Church. It is sometimes asked, Why did not Christianity at once abolish slavery? Apart from the social conditions of the day, may it not be said that in the freedom wherewith CHRIST made men free, they forgot they were slaves. "Art thou called, being a slave?" cries the Apostle; "care not for it."[2] The service of CHRIST places all earthly service whatever on the high ground of a "noblesse oblige," while the Christian owner of slaves is, in this very Epistle which is so instinct with the doctrine of "the Body," exhorted to remember that "One is his Master," and that, compared with that supreme Ownership, and that common service, social distinctions are superficial, and mutual responsibility alone is real. Further than this, even national distinctions, racial prejudice and jealousy, the last barriers that divide men, disappear. "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond

[1] 1 Cor. xii. 4 ff., 16 ff. [2] Ibid., vii. 21.

nor free, but CHRIST is all and in all."[1] "For by one Spirit are we all baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to drink into one Spirit."[2]

Now, in all this there is something far deeper than a unity of organization, such, e.g., as is illustrated in any great international society. We are here in the presence of a new race, a departure, on supernatural lines, from anything that nature has achieved in the way of social order. The "new birth" is no figure of speech, nor is that to which the new birth leads, namely, "the new creation," "the new man." Whether the world will believe it or no—nay, whether members of the Church can be got to believe it or no, the unity of the Church is that of a supernatural organism into which CHRIST assumes us by the might of His Spirit.

This means that we cannot recognize national distinctions in our Church life. Those who say that it is only *natural* that there should be one Church for the East, another for the Latin races, and another for English-speaking peoples, forget that

[1] Col. iii. 11. [2] 1 Cor. xii. 13.

the Church is a supernatural order, and does not recognize these "natural" distinctions. Neither can the Church be divided by class-groups or varieties of religious experience. "There cannot be one Church for the well-to-do, and another for 'labour'; one Church for those who emphasize the Sacraments, and another for those who lay stress on 'conversion'; one for those who prefer an elaborate ritual, and another for those who minimize outward aids. Such accommodations to class, taste, and experience are destructive of the moral discipline intended for us. It was the obligation to belong to one Body which was intended to abolish the prejudices and eccentricities of race, classes, and individuals." [1]

All divisions, then, that mark a humanity alienated from GOD have no place in the new humanity in CHRIST. This conception carries us back to the solemn prayer our LORD made for His disciples the same night in which He was betrayed:

> "Neither pray I for these alone, but for them which shall believe on Me

[1] Gore, *Ephesians*, p. 162.

> through their word; that they all may be ONE; AS THOU, FATHER, ART IN ME, AND I IN THEE, THAT THEY ALSO MAY BE ONE IN US: THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME. . . . I in them, and Thou in Me, that they may be made perfect into ONE; that the world may know that Thou hast sent Me." [1]

This solemn passage can have but one meaning—it means that in the intention of our LORD the unity of the Church is to be as real as the unity of the Godhead. "ONE, as Thou, FATHER, art in Me, and I in Thee."

And then, after reading these words, we look abroad over Christendom—nay, we look at home at the Church in this country . . . What is there that can adequately express Christianity's contradiction of CHRIST?

Surely, if we are to take CHRIST and His Apostles literally, the state of things amongst us to-day is intolerable! Many people, feeling it to be so, seek refuge in the idea that Church unity is, after all, an invisible unity. It is no uncommon

[1] S. John xvii. 20, 21.

thing to hear people talk in this way: "Of course there is to be unity in the Church, but not an outward, visible unity; a unity of the Spirit. 'The LORD knoweth them that are His.'" But in that case, how is the world to believe? If CHRIST made the unity of the Church the condition of the world's knowing that the FATHER sent Him, how can the world know unless the unity be visible? We are in danger of a terrible unreality in this matter. In more learned quarters some have tried to meet the difficulty by distinguishing between "objective" unity and "subjective" unity.[1] By "objective" unity they mean the union which exists between each member and the Head; by subjective unity they mean unity among the members. The former, they say, is essential to the Church; the latter, though desirable, is not essential. This theory boasts some eminent advocates, men who are so genuinely pained at our present lack of unity that they are driven to accept any interpretation that would place the Church less in contradiction to

[1] See, e.g., Dr. Darwell Stone, *Outlines of Christian Dogma*, p. 110 ff.; Forbes, *Short Explanation of the Nicene Creed*, part. i, pp. 45–66.

the will of her Founder. For all that we cannot accept their explanation. Church unity cannot consist only in the union of the members with the Head. That upsets the whole idea of the Church as an organism, and sends us back to individual religion. We might as well say that all Englishmen are in the Army because all Englishmen love their country. You can only have an army where there is unity of discipline and concerted action. You may have any number of people variously well-disposed towards JESUS CHRIST, but before you can speak of them as a Church, you must be sure they are united by actual community of faith and discipline. Otherwise you merely confuse terms to no purpose. The idea that the members of a body can be united to the head and yet disunited with one another is sheer nonsense.

And yet the extraordinary thing is that this is the prevailing idea among a very great number in the English Church. They think that what is alone essential is that each Christian should be united to CHRIST in faith and love, but that unity among such, while highly desirable, is not essential, and perhaps hardly practicable.

Probably about eighty per cent. of English Churchmen would put the case in that way—at least if they had thought about it at all. We are, then, confronted with this startling fact—that the thing which our LORD considered essential we have come to consider merely desirable! Needless to say, the unity of the Church will never be secured in this way. Ingenious explanations of our present state postpone the cause of unity indefinitely. If we would acknowledge our miserable individualism, and fast and pray, calling on the HOLY GHOST, we might be within measurable distance of recovering what our LORD taught to be the first condition requisite for the salvation of the world.[1]

The Apostle's criterion of this unity, as it stands in the passage which heads this chapter, is very instructive, and should

[1] It should, perhaps, be pointed out in passing, that the expression "visible unity" must not make us forget the myriads of souls who have "departed this life in GOD's faith and fear," and who form a true Church invisible, though in closest union with the true Church on earth. The importance of bearing in mind this invisible company of the faithful will be apparent later. It will be understood then that when we plead the necessity of a visible unity we have in mind the Church now on earth.

be sufficient for directing our aim towards the accomplishment of our LORD's will.

"There is," he says, "one Body and one Spirit." The Spirit is revealed to us as the divine agent in all creation.

At the first it was the Spirit Who ordered chaos into cosmos. It was the Spirit Who wrought the Incarnate Body of our LORD. Again, it is the Spirit Who carries out the purpose in creation by forming and sustaining the supernatural organism, the Church.

"Even," he continues, "as ye are called in one hope of your calling," that is to say, one and the same destiny was set before them when they received their call into the spiritual Body.

Now it will be remembered that the Spirit was to mediate the presence of CHRIST to the Church. It was expedient, He said, that He should go away ; otherwise the abiding Spirit could not come. The withdrawal of our LORD's visible Presence meant that in the Person of the HOLY SPIRIT, He would be with them always. In other words, and if we may reverently so express it, He was to be transferred from without to within. So

the body, created and sustained by the Spirit, is the abode of the living CHRIST. Hence S. Paul further says there is "one LORD."

Then, as He cannot be their LORD unless He is accepted and regarded as such, it follows that there is "one Faith," that same faith, or confidence, in Him as we saw expressed by the disciples at Caesarea, when He said, "On this rock will I build My Church."

Further still, to remind us that this allegiance is not one of mere outward fealty or assent to the claims of CHRIST, S. Paul adds another component of the unity—"One Baptism." Membership in the Church, he seems to say, is an actual incorporation into the life of CHRIST by a "new birth," by "the laver of regeneration."

Now it is very striking that the Apostle should add to the "one LORD," the terms, "one Faith," "one Baptism." Why? Because of the place which truth and grace occupy in our salvation. The "one Faith" is the *truth* revealed in CHRIST; the "one Baptism" is the beginning of the whole life of *grace*, communicated to us in the Sacraments. Our very unity in

one LORD implies a unity in truth and a unity in grace; a unity in spiritual perception, and in supernatural life. "Grace and truth came by JESUS CHRIST,"[1] and the "glory" that was seen in Him was "full of grace and truth."[2] According to His own prayer, the Church is to be "sanctified through the truth."[3]

Underlying, then, the unity of the Church are these two things — divine *fact* and divine *energy*. The one is static, the other dynamic. The one—the fact, "truth," or faith—is unchanging and unchangeable. It cannot be diminished, it cannot be increased. It has to be most jealously guarded, and scrupulously obeyed. This is "the faith . . . once for all delivered to the saints,"[4] expressing itself in "forms of sound words,"[5] which we are bidden to "hold fast." The other satisfies man's desire for change, for progress, and advance. It is that, on account of which he is not to think of himself as "having attained," but to "press for the mark towards" the prize;[6] whereas, with regard to the truth, we are expressly told

[1] S. John i. 17. [2] Ibid., i. 14.
[3] Ibid., xvii. 19. [4] S. Jude 3.
[5] 2 Tim. i. 13. [6] Phil. iii. 14.

that we "*have* attained."[1] We are to "grow in grace";[2] but we are "established in the truth."[3] Here, then, are the poles on which our new-born life turns: fact and energy, belief and life, revelation and the Sacraments, the life fixed in truth, and advancing in grace.

These two should afford us the simple tests we need for the unity of the Church. There must be agreement in the Body as to the truth; there must be agreement in the Body as to the sacramental life. By "agreement" we do not mean intellectual consent, but rather that sense of *rapport* which is found among the faithful everywhere, and which is not arrived at by any mental process, but is a supernatural gift to those in CHRIST—a part of the "supernaturalism" of the Church.

Now the second of these, the life of grace, will be treated in the next chapter. We will therefore confine our attention here to the other criterion of unity, the one Faith.

The world is characterized by many opinions, the Church by one invariable truth. It is very noticeable how the world puts a premium on originality of thought,

[1] 1 Tim. iv. 6. [2] Eph. iv. 15; 2 S. Pet. iii. 18. [3] 2 S. Pet. i. 12, R.V.

by which, however, it does not mean "originality" in the true sense of the word, but *novelty*. This is because the world cannot get beyond the intellectual. The apex of its achievement is that "wisdom of man" which is "foolishness with GOD."[1] Hence JESUS said that the things He came to reveal were "hidden from the wise and the prudent, and revealed unto babes."[2] And not only do we find the world a seething mass of opinions, but all those Christians who quit the simplicity of the Faith, or have never been taught it properly, approximate to the world in "seeking after wisdom." They use their energy precisely where it ought to be at rest. Instead of being wholly concerned with advancing in the life of grace, they are "for ever seeking, and never able to come to the knowledge of the truth."[3] These, though they may be baptized persons, and may outwardly conform to some of the uses of the Church, have no part or lot in it, but are simply stumbling-blocks in its advance, because the real principle of the Church's life has never even dawned upon them.

[1] 1 Cor. i. 19–21. [2] S. Matt. xi. 25.
[3] 2 Tim. iii. 7.

It is unhappily true of a large portion of the English Church at the present time that it is speculative in truth, and stagnant in grace.

The Apostle beseeches his converts to persevere in a unity of belief in which they have been divinely established.[1] "I beseech you," he says, "by the LORD JESUS CHRIST that all of you speak the same thing, and that there be no schisms among you, but that you be perfect in the same mind, in the same judgement."[2] There is to be no scope for private opinion concerning the Faith. "If any one preach to you a gospel besides that which ye have received, let him be accursed."[3] "A man who is heretic among you"—that is to say, a "chooser"—"after the first and second admonition avoid, knowing that such an one is subverted and sinneth."[4] Nor is S. John, for all his gentleness, one whit less stringent than S. Paul: "If there come any unto you, and bring not this doctrine, receive him not into you house, neither bid him GOD speed."[5]

[1] Eph. iv. 3. [2] 1 Cor. i. 10.
[3] Gal. i. 8. [4] Titus iii. 10.
[5] 2 S. John 10.

Now to the world, with its recognition and tolerance of all shades of opinion, such language as the above must seem in the last degree narrow and fanatical. So it does to those who, while nominally in the Church, have "the mind of the world." Yet what the world means by the truth, and what the Church means, are sundered by whole planes of existence! The world is always "hoping to arrive at the truth," always speculating, always ready to accord any novel theory a hearing. The world, therefore, must be tolerant, we could not expect it to be otherwise. But the Church has received the truth. The revelation of GOD in CHRIST has for ever settled all those things for the Christian which the world is feverishly exercising itself to know.

The whole thing should be perfectly plain when we put it in its right setting: the Faith is like those deep intuitions of love about which it would be futile to speculate because they are true as life itself, only with more than life's surprise. A mother does not speculate about her love for her son, or submit it to intellectual proof, or crave some later fashion in motherhood than that which she instinc-

tively feels within her breast. For her, love and faith are one. Nothing can ever destroy her faith, nor could anything but motherhood have given it to her.

The gift of motherhood brings with it the gift of faith and love; and so does the gift of sonship. Those who do not "know" the faith in this sense, do not because they have never begun at the beginning. "Ye have not, because ye ask not." The faith is not to be arrived at by any amount of intellectual preliminaries. All apparatus of that kind is artificial, and may as well be dispensed with at once. It only hinders the receptivity of the spirit. Once we consent to become as little children this wonderful sense of things eternal is ours.

This brief divergence from the main line of our subject into the real nature of faith will not be misplaced if it brings home to us how indivisible a thing the Faith must be, and how absolutely in keeping it is with a "new birth from above." It is tempting to follow this out in detail, but we must return to our main thought of unity, and particularly to the problem of the lack of it in the present day.

There are two false theories with regard

to unity—that which would make it invisible and incorporate, which we have already examined; and that which would base it in submission to authority. The latter is, of course, the theory advanced by Rome. To us the teaching of the Catholic Church seems rather to be that while unity *involves* authority, unity does not proceed from submission to authority. This is surely confirmed by what we have seen of the nature of faith.

Nothing is more evident than the failure of submission to authority to produce unity. Armenians, Syrians, Kurds, and Turks all submit to the Turkish government; yet can we imagine any result less like unity? And if this is the case in the political sphere, how much more unlikely is it that persons can attain to unity by submission to authority in so delicate and intuitive a matter as the Faith! Why, authority cannot produce the Faith in a single person, much less can it secure a unity of faith among many! We remember how suspicious our LORD was of anything like mere assent to His authority, of His refusal to be satisfied with anything short of that intuitive confidence in Himself which He pronounced to be the

foundation of His Church, and which He said "flesh and blood" had "not revealed," but His FATHER in heaven. If unity could be produced by submission to outward authority the long period of the training of the disciples, and the persistent weeding out of the merely submissive, is unintelligible.

We are saying nothing of Rome's claim to provide a visible head of the Church. That will come under notice in its place. We are simply investigating that which underlies the whole Roman position. Rome says: "Before you can be one you must submit to one authority." Our reply is that it is our *being* one that *enables* us to submit to authority; and not submission to authority that brings us into the one Body. In the Roman theory we see something as destructive of the very notion of the Body as is the opposite theory of religious individualism. Indeed, in the last analysis the two come to almost the same thing. Individualism says that what is essential to the existence of the Church is that each individual should be united to CHRIST; the Roman theory says that what is essential to the existence of the Church is that each indi-

vidual should submit to one authority. Where, we ask, in either case, is there any evidence that such individuals are united one with another? Thus Rome and Geneva are at one; and the "note" of unity escapes both alike.

We do not deny the legitimate office of authority. Its nature and limitations do not at present concern us. It is not a part of unity, but a corollary from unity. Rome drags it out of that subordinate position, and bases the very existence of the Church upon it. By doing so she dislocates the body, just as when some important organ becomes deranged and disturbs all the functions of the body in consequence.

But if unity is not to be attained by submission to authority, it is certainly not furthered by accommodations of the Faith to those who do not share it, or by an attempt at a sentimental and artificial "brotherhood," which is virtually a denial of the Faith. The now famous "Kikuyu Controversy" was called forth by such an attempt in local quarters to reconstruct the Catholic Church so as to meet the desires of non-catholic Christians. In itself "Kikuyu" is not of any great

consequence; as a symptom of a widespread tendency to relax and derange the framework of the Body it demands serious attention. It is quite possible to start a new Christian corporation; it is quite impossible to render the Body of CHRIST inclusive except on its own terms. The body can only assimilate substances in one way, and those substances which cannot be assimilated because they have no affinity with the organism are rejected. Nothing is to be gained by overlooking, in regard to the Church, what is a commonplace of physiology. The very fact that we see repeated on a higher spiritual plane processes which have the Divine sanction in nature should convince us of the hopelessness of trying to fight against GOD.

Sentiment and what is falsely called "charity" are all in favour of our making the experiment. And here, again, the comparative slackness of our hold—we are speaking of the English Church—on the corporate and institutional aspects of religion, predisposes us to make accommodations which are simply out of our power to make. We can no more tamper with the constitution and functions of the Body of CHRIST than we can with the

bodies in which we dwell. There is a spiritual physiology just as there is a natural; and our Christianity, while it needs to be far more spiritual than it is, needs also to be far more truly scientific.

Are we not in danger of falling back on a sentimental comprehensiveness which delays the cause of unity precisely because it offers us a substitute for unity? Two things are at the back of this. First, there is our excessive fear of being uncharitable. This is not altogether base and unworthy, but we do well to be suspicious of it in an age when "charity" is almost the only religious element the world will tolerate. Second, we are complicated by our susceptibility to a moral standard. We find it difficult to consider any one outside the Church who is "living a good life." The relation of morals to religion is a big subject; but this much may be said definitely here, that to set up conduct as the sole criterion of Churchmanship is to do the very thing our LORD avoided doing, and to set aside that sacramental unity of grace which is fundamental to the whole New Testament conception of the Church.

There is, perhaps, no great saying which we could ponder to better advantage to-day

than that of Bacon : "It is heaven on earth to have a man's mind move in charity, *and turn upon the poles of truth.*" Charity and truth can never be in opposition, for both are of GOD. But charity may often be a mere synonym for our own inclination, a cloak for indolence and cowardice. To check such abuse let us remember the Apostolic injunction to "*speak the truth* in love." The truth of the Church has been revealed by the author of it, and to proclaim that truth fearlessly, where it is necessary, cannot be to conflict with the claims of brotherhood and peace.

How, then, is the cause of unity to be furthered? For answer we are thrown back on the divine agent in the formation and maintenance of the Church—the One Spirit. While the unity is to be visible, it is to be achieved by spiritual methods, by prayer and fasting and the intense desire for the Kingdom of the Redeemer. The English Church—so far as we know—is the only Church which exhorts its members to lay to heart the disunion of Christendom.[1] Surely this should en-

[1] See the Prayer for Unity, an echo of the passage at the head of this chapter, in the Form of Prayer for the Day of Accession, at the end of the Prayer Book.

courage us to bring the burden of this great woe before our LORD, believing that what is impossible with men is possible with GOD. We want a sense of utter shame before His Cross. We want a deepened sense of all that the Cross has purchased for us, and of all that by virtue of that Cross He has accomplished in us. We want humility, and surrender, yes, despair of self and all human means, for "it is not by might, not by power, but by My Spirit, saith the LORD."

IV

The Holiness of the Church

"CHRIST ALSO LOVED THE CHURCH, AND GAVE HIMSELF UP FOR IT; THAT HE MIGHT SANCTIFY IT, HAVING CLEANSED IT BY THE WASHING OF WATER WITH THE WORD, THAT HE MIGHT PRESENT THE CHURCH TO HIMSELF A GLORIOUS CHURCH, NOT HAVING SPOT OR WRINKLE OR ANY SUCH THING; BUT THAT IT SHOULD BE HOLY AND WITHOUT BLEMISH."—*Eph.* v. 25–27, R.V.

WE have said that as CHRIST drew His human Body from Mary, so to-day He is drawing His mystical Body from the human race in general. There is, however, this difference between the Body which our LORD took of Mary and His mystical Body—namely, that the One was taken from a source already prepared for Him, whereas the Body which is His Church is only in course of preparation, and His very purpose in taking it is to make it a fitting dwelling-place for Himself. In other words, the souls who form the

Church are not all holy, but only those in whom grace has had its perfect work. The rest are being prepared, some by a sacramental, others by a perfected connection with CHRIST. At the same time all are pledged to holiness by His Sacrifice.

It is very necessary that we should understand the connection between holiness and the Atonement. With a view to this let us try to picture the Church in its complete state. Picture a human race in perfect accord with the will of GOD, perfectly loving Him, perfectly serving Him, and perfectly united together in Him; a humanity in which life's last and fullest possibilities are attained, wherein "all we have willed or hoped or dreamed of good" exists. Think of the nobility, of the beauty, of the triumph of this conception!

Such it is that our LORD had before Him when He stooped to the Sacrifice of the Cross. Emboldened by the Apostle's language at the head of this chapter we shall not transgress reverence if we say that our LORD fell in love with a perfect humanity.

S. Paul is alluding to certain marriage

customs in use in his day—the whole passage occurs as an illustration in his teaching about Christian marriage. The customs in question are three—first, the husband acquires the object of his affection as his bride by a dowry ; then, by a bath of purification, the bride is prepared for the husband ; finally, she is presented to him in bridal beauty. Under these figures we are to understand the holiness of the Church. Our LORD foresaw and foreloved a perfected humanity, such as we have tried in a very humble degree to picture. In order to acquire the full right of cleansing or sanctifying He gave Himself. Having thus acquired the Church—prospectively—as His Bride, He proceeds to cleanse her by the laver of water and the word—that is to say, by Baptism and the truth—until He can "present the Church to Himself a glorious Church, not having spot or wrinkle or any such thing ; but . . . holy and without blemish."

The introduction of this bridal metaphor and the customs connected with it need not complicate our thoughts. The human body may very well be likened to the bride of the soul ; and the Apocalypse

speaks of the Body of CHRIST as "the Bride, the Lamb's Wife." But what we want to keep quite clear is the connection of the Church's holiness with the atoning Sacrifice.

It is significant that in the passage where S. Paul speaks most definitely and fully of the holiness of the Church—the one we are considering—He makes the Atonement the conspicuous fact. Before the spiritual organism could achieve its purpose it had to be "purchased," to be pre-sanctified by Sacrifice. Now the Atonement does not, properly speaking, belong to the doctrine of the Church at all, because in dealing with the Church we are dealing with what GOD does with the co-operation of man; the Atonement is the doctrine of what the SON of GOD accomplished without the aid of man, and for man. It is true the *application* of the Atonement demands man's aid, but the actual Sacrifice He Himself rendered "by His one oblation of Himself once offered." This Sacrifice was needed in order to make good the dishonour wrought by sin, and it was offered by the Incarnate SON of GOD because it was of a nature that could only be made by GOD and only offered

by perfect Man.[1] But *it implied for its effectiveness the subsequent co-operation of man's will.* While "perfect and sufficient" it was "representative." Hence all those who would obtain the benefit of the Sacrifice are pledged to a like consecration of will. "He died that we might be forgiven," but to be forgiven is to return to the holiness we forfeited through sin: hence, also, in the simple language of the hymn, "He died to make us good."

Now again we must remember that a great deal of this doctrine of the Church's holiness belongs to the sphere of individual religion, and is therefore outside our present province. Of this much, however, we may remind ourselves, that, in consequence of CHRIST's Sacrifice upon the Cross, all those who are baptized are, in the Apostle's phrase, "called to be saints." This is indeed his customary mode of addressing all the groups of Christians who together form the Church.[2] Indeed, their vocation to saintliness is so

[1] See the author's *Religious Instinct*, ch. vii, where the significance of the Atonement is more fully treated and in a modern setting.

[2] See the commencement of each of S. Paul's Epistles.

marked that they are often spoken of as though they had already attained to holiness, though it is frequently evident from the context that many of those thus addressed are very far from it.[1]

Let us now dwell a little on the sanctifying *process*. This is described as "the washing of water with the word." The word "washing" may also be rendered "laver," and is so rendered in the alternative reading of the revisers. In this sense its meaning is unmistakable, for the word is the very one which S. Paul elsewhere [2] uses of Baptism—the "laver of regeneration." By "the word" most scholars understand the words which attend the administration of Holy Baptism, according to our LORD's express command.[3] But both these expressions should be taken in a wider sense as symbolizing, on the one hand, the whole life of grace, and, on the other, the whole of revealed truth. Our LORD Himself speaks of the necessity, not only of being "born again of water and the Spirit," but of the sanctifying power of word-truth. "Sanctify

[1] As, e.g., in the case of this very Epistle to the Ephesians, compare i. 1 with v. 14.

[2] Titus iii. 5. [3] S. Matt. xxviii. 19.

them through Thy truth: Thy Word is truth." [1]

Let us pause a moment on this. Are we modern Christians accustomed to accord the truth the place it is divinely appointed to have in our sanctification? S. Augustine says of Holy Baptism, *Detrahe verbum, et quid est aqua nisi aqua!* —"Withhold the word, and what is the water but water!" May not this be said of our whole life as Christians? Without the revealed truth, the Sacraments are in a sense incomplete. The sanctifying purpose of CHRIST is directed not only to the wills and affections of His people, but to their intellect as well. The holiness of the Church is not only a holiness of grace, transforming the will, the desires, the life; it is also a holiness of truth, informing the mind, and in that way having a purifying influence on the heart. Are we not just a little in danger of forgetting this to-day? and is there not great need to keep it in mind in an age when mysticism of one kind or another seems the fashion of the hour, and already invades the Church to the obscuring of fact-religion? It is perhaps natural, in

[1] S. John xvii. 17.

a reaction from the *saeculum realisticum* of the last century, to move free of the rigours of intellectual method, but that should not blind us to the fact that the intellect has its place in the religious consciousness, and that a religion which does not pay due regard to the legitimate demands of intellect is of all things most hopeless for "the perfecting of the saints." It would be well if we could keep in view the truth which philology has taught us —namely, that holiness is only another way of writing *wholeness*, and that to be holy is to be "sanctified *wholly*," for there is nothing within the whole range of our nature—save only sin—which CHRIST did not love and die to purchase, that He might present it to Himself. It is probably not too much to say that every season of revival of true religion has been inaugurated by serious devotional study of Holy Scripture and the teaching of the Church and the lives of good men and women. "Sanctify them through Thy truth: Thy Word is truth."

Let us carefully bear in mind these twin means of sanctification, grace and truth, "the washing of water, with the Word." And now let us ask how this process is

carried out. The Sacrifice of CHRIST not only requires it, but made it possible. For by making GOD and man at one He enabled the HOLY SPIRIT to continue the work He began in creation, and to operate freely within those souls who yield themselves to CHRIST. And so the holiness of the Church is carried on by the agency of the HOLY GHOST in individuals. This is the consistent teaching of Holy Scripture and the Church. It was when the HOLY GHOST was given, at Pentecost, that the Church was "born." Similarly S. Paul says that "by one Spirit are we all baptized into one Body."[1] Accordingly, in the Office for Holy Baptism we pray, "Give Thy HOLY SPIRIT to this infant, that he may be born again." So the HOLY SPIRIT was given for the confirming or strengthening of those who had been baptized into the Body,[2] and thus the "laying on of hands" became at once one of "the principles of the doctrine of CHRIST,"[3] and has remained a sacrament ever since. And so, again, He works in a particular sense in Holy Order, and in the manifold gifts with which He endows

[1] 1 Cor. xii. 13. [2] Acts viii. 15–17.
[3] Heb. vi. 1, 2.

the Church from time to time.[1] In addressing the Church at Corinth S. Paul sums up the sanctifying agency of the HOLY GHOST in the words: "Ye are washed, ye are sanctified, ye are justified in the Name of the LORD JESUS, and by the Spirit of our GOD."[2]

Thus the whole Body is wrought into likeness to CHRIST by the agency of that mighty Spirit Who prepared the Body which CHRIST took of the Virgin Mary.[3] It is also to be remarked that the Spirit was in some sense the agent in the Sacrifice of CHRIST, "Who through the Eternal Spirit offered Himself without spot unto GOD,"[4] and as the Church is not only bought by that Sacrifice, but involved in it, so it is "through the Spirit that we are to mortify," or make to die, "the lusts of the flesh,"[5] seeing that our "old" or natural man is buried with CHRIST in His death,[6] and the life that we now live in the baptized Body is a new and *super*-natural life. The life of the Cross is hard, and often very bitter, but we are aided in it by Him Who made possible the far

[1] 1 Cor. xii.
[2] Ibid., vi. 11.
[3] S. Luke i. 35.
[4] Heb. ix. 14.
[5] Rom. viii. 13.
[6] Ibid., vi. 6.

harder Death of the Cross, "the Eternal Spirit."

Here let us turn for our encouragement to the consummation of this life of the Cross, this pursuit of holiness, which, as it participates in the Sacrifice of JESUS so also extends His Incarnation to the human race. Let us consider the extent to which the Church can claim to have attained this heavenly condition of holiness. We must always remember that the unity of the Church embraces those who are "triumphant" as well as the militant and the suffering. In this complete view it is perhaps not irreverent to compare the whole mystical Body to that of a convalescent, whose system has partly recovered, and in whom the cells which are entirely healed pursue in turn a healing work among those in whom remnants of the disease still linger. This is why the catholic faith in the saints has always been so strong. Those who are triumphant have their work in the rest of the Body, nay, their supreme felicity is delayed in order "that they without us should not be made perfect." Here again, as the doctrine of the Church reminds us at every turn, the purpose of

GOD in CHRIST is a new, a perfect *humanity*.

Now we must not think of the saints as gathered together in one place, so to speak, in idle felicity. It is true, their condition is a heavenly one, but it is one of service,[1] and therefore one of nearness to those whom they serve. Be it remembered we are not speaking of a material body, though a Body partly made up of men and women at present in the flesh. It is a Body all whose dimensions are spiritual, and consequently where restriction to one place or another is an impossibility, for the simple reason that no place exists. This is where the image of the body and the cells helps us so greatly. As the cells circulate through the bodily organs, so it is with the souls in the vast body of CHRIST. Even we who are in the flesh do not always abide in the flesh, but like him of whom the Apostle speaks, who at least *may* have been in the flesh, are caught up to the third heaven and return again. Death, by setting free the spirit from all material limitations, renders this circulation of the "cells" so much the more possible, and so the saints aid

[1] Heb. xi. 40.

us not only by their prayers, and the part they take in the ceaseless intercession of our common LORD, but, as the angels—

"They for us fight, they watch, and duly ward,
And round about us their bright squadrons plant."

And further, as through their entire sanctification they are absolutely in harmony with the Almighty will, their power, in whatsoever He pleases, is irresistible. We, who measure these things by telepathy, and posthumous influence, and by other such cumbersome expressions wrought part of sense and part of spirit, are able to catch some glimmer of this spiritual intercourse which in the Creed stands next to belief in the Holy Church as "the Communion of Saints." We dimly perceive that such intercourse is "possible," that it contravenes no natural law, that it is not repugnant to the reason, nor contradicted by experience. On the contrary, we find that it explains many strange things, well attested, which were otherwise isolated and purposeless. Yet we do not need these semi-sensuous explanations, or "aids to faith." Our knowledge that we are in the same Body with these "spirits of just men made

perfect" makes their nearness, their prayers, their interest, their aid, as natural a fact as it is glorious.

And yet the intense joy of this fact is not to be measured by any benefit we ourselves reap from it. Our chief joy is that these have overcome! That as the Church is the one society that sets holiness before it as an aim, so it is the one society that can boast through the Blood of the Redeemer that aim fulfilled and holiness a fact. In these triumphant souls the image of GOD is wholly restored, and we who are unsatisfied until we awake in His likeness, can confidently look forward to a like restoration in us, and realize the immensity of our destiny as creatures in whom GOD's will is to be done.

Our belief in the Communion of Saints needs to be very vital and very simple. The poor ignorant Catholic who invokes the saints on every petty occasion, and distributes their functions to the humble needs of hearth and field, is much nearer the doctrine of the Body than those who with a more restrained presumption, but a more limited faith, deny themselves the like explorations into the "length and breadth and depth and height," and shrink

from "comprehending with all saints" what is the closeness of a society all compact of love, and what are the riches of the glory of their inheritance with the saints.

"The only society whose aim is holiness"—thus we have written, and such is the fact; and yet, as the world looks at us, how feeble that aim seems to be, and how very far from accomplishment here! It is right, therefore, that we should devote a few words to the inequality of moral attainment in a society pledged to holiness by its very existence.

Christianity, by the very disturbance it creates in the life of the soul, and the ideal which it sets before us, is a thing of depths as well as of heights. In this it resembles the upward processes of nature which involve catastrophe as well as ordered fruition. We must not expect a direct and unbroken record of achievement. The more genuine the Christian is, the more likely is he to touch depths of humiliating failure which are unknown in lives less profoundly stirred, but which are indicative of a fuller and richer humanity.

Again, to say that the Church does not

exist to produce morality is no doubt to court misunderstanding. Nevertheless, such is the fact. Religion has its own goal, which is independent of contemporary moralities. The world regards the Church from the standpoint of its moral utility to the State. It looks to the Church for a rich yield in conduct. Conduct, however, is not the thing which the Church sets before itself as the first charge on its energies. Its first concern is with the Kingdom of GOD, and in pursuing this end its members can hardly fail to present very varied levels of conduct-excellence. The code of the man of the world is perfectly simple, and his conduct accordingly consistent. He is concerned, as the *Spectator* has told us, with "maintaining his own integrity." That is not an insuperable task, and it forms an excellent working ideal for world-conduct. The Church, however, does not regard religion as a saving in the police rate. This is where some of the religious bodies outside the Church so fatally err; they invert the real order; they make conduct the aim, and subordinate the SON of GOD to its production.

On the other hand, if the Christian

moves comparatively free of conventional standards, it is because he has been told that his righteousness must exceed that of the Scribes and Pharisees. He is forbidden to crystallize any one type of conduct into an ideal. Unfortunately, he has done so again and again throughout Christian history, and the result has always been disaster, so far as the real aim of the Church—the salvation of man *socially*—has been concerned. In times of general slackness persons drawn together by the common desire for righteousness have gathered round some one human type or moral ideal, and despairing of the Church, have forsaken her and tried to start afresh. The case of the Docetae in the third century was repeated by the English Docetae in the eighteenth. Cut loose from the Church, such attempts have gradually withered for lack of grace. Their destiny is always, in the long run, the platform of civic righteousness by political method ; in one word, it is humanitarianism.

It is imperative to "hunger and thirst after righteousness," but it is no less imperative to see that the craving is satisfied at the only board where righteousness is

nourished. For right conduct, like happiness and some other things that seem to us to be ultimate, is in reality a by-product. Like health, it is a symptom, not a cause. It comes of man's living his true life, and his true life is the supernatural life of grace. To abide in that life is the supreme concern of the Christian. He needs great patience and restraint. He is tempted in proportion to his own earnestness to break away and re-establish Christianity on lines more like those of some golden page of the past. The best corrective to this tendency is the remembrance that our LORD's purpose is the sanctification of the whole Body, so that to quit the Church on any pretext whatever is to break with the purpose of JESUS CHRIST.

And so we are led to the thought which each fresh aspect of the Church seems to bring more clearly before us, namely, that the Church is a separate organism from anything else on earth, an organism with its own life and its own laws. And that it is through devotion to the Body that we gain the purifying and uplifting influence of the Spirit. The resistance to temptation on the part of some obscure

Christian in the midst of Africa or in the far islands of the sea brings to *me*, because I am also in the Body, the mystic wave of discipline and victory. The prayer of a poor match-box maker in the East of London uplifts the hearts of all Christians. My failure, if I fall into sin, is at once registered in a decline of grace throughout the Body.

This is no dream of a "mystic." It is the sober common sense of those Scriptures which are read aloud to us every day: "Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the Body of CHRIST, and members in particular." We hear the words read, and our inward comment is, "How beautiful! how appropriate!" Yet it is safe to say that when they are rendered freely in the language of every day the vast majority of us are startled as though something dangerously new and chimerical had been set on foot. Why? Because, for all our Bible reading, most of us have not yet got even an elementary hold on the fact of our unity as mere cells in a supernatural organism.

V

The Catholicity of the Church

"That He might create in Himself of the twain (i.e., of Jews and Gentiles) ONE NEW MAN, . . . and might reconcile them both in one Body unto God through the Cross . . . for through Him we both have our access in one Spirit unto the Father. So then ye . . . are fellow-citizens with the saints, and of the household of God."—*Eph.* ii. 15–19.

WE have already seen that the word "church" was a term in common use in the first days of Christianity, and was applied to local assemblies of Christians.

Then a word was wanted to express the Church as a whole, to make it clear when a person was speaking of the Church, say, at Ephesus or Rome, and when of the Church everywhere. As well as this, another distinction had to be made as time went on. The sects that broke away from the Church called themselves

"churches" just as the sects do to-day. It was necessary, therefore, to indicate when one of these spurious churches was being spoken of, and when the Orthodox Church. To meet this twofold requirement, a word already well known in common parlance was again forthcoming —the word *katholicos* meaning, roughly, "universal." This word was first applied to the Church at the beginning of the second century, not long after the death of S. John, and by S. Ignatius, a disciple of S. John.

It is worth while to get the distinctions expressed by this term quite clear before we go on to consider it in the light of S. Paul's doctrine of the Church.

The word "Catholic" is used, first, of the Church as the Body, as distinguished from local groups of Christians; secondly, it is used to distinguish the Body from spurious bodies. This second sense we shall defer to the following chapter because it comes naturally under the head of the Apostolicity of the Church. At present we will confine ourselves to the former sense in which the word "Catholic" is used to denote the whole Body.

Here, again, we must be quite sure

that we catch the exact value of the word. To speak of the Catholic Church is not to speak of a *federation* of local churches. It is possible to have a federation of societies or states that differ from one another in many ways. But those who applied the word "Catholic" to the Church had in view something very much more intimate than such a union of varying groups. They had in view a Body which was *indivisible*, which *could not* become separated into societies even if such separation were desirable. They used the term to express the essential unity of a Body whose members were in many countries, and the majority, indeed, in the world which is out of sight.

In this true sense of the word the Catholic Church is the Church universal in *place*, and universal in *time*.

It is universal in *place*: The Church is for the whole world and for all classes of people. "Go ye into all the world, preach the Gospel to every creature, baptizing them into the Name of the FATHER, and of the SON, and of the HOLY GHOST." Thus the fact of catholicity springs from the parting injunction

of our LORD Himself, and thus the word "Catholic" is the most evangelical word in the whole Christian vocabulary. It means that the Gospel is for all, and that the power of CHRIST can prevail against all forms of sin. It is the word that secures the perpetual obligation of missionary effort. It prepares us to meet such suggestions as are frequently put forward nowadays, as that Christianity is the religion of the West, but that the religious consciousness of the East requires a different type of expression; that the form of religion natural to any people is the proper vehicle for their spiritual life; and that we ought to recognize the existence of different religions and leave them alone. To all this the instructed Churchman has but one answer—it is the word "Catholic." The divine institution of which he is a member, by the grace of GOD, is for all nations, races, and classes.

True, he must be careful *how* he makes this answer. He must not, in doing so, imply that other forms of religion are false. Nothing has done more to bring the universality of Christianity into dispute than wholesale denunciations of non-Christian forms of religion. No

form of religion can properly be described as "false." All non-Christian faiths are vestiges of man's original communion with GOD, rendered imperfect by sin. The Catholic has to recognize them as such, to sympathize with them as such, to point out the amount of "natural Christianity" latent within them, and then to proclaim the reconciliation effected by and in CHRIST, and His new creation of these august fragments into a living and immediate intercourse with GOD.

This is the aspect of the word "Catholic" which is so clearly brought out in the words at the head of this chapter—"That He might create in Himself of the twain (i.e., of Jews and Gentiles, of all the races of mankind) ONE NEW MAN, and might reconcile them both in ONE BODY unto GOD through the Cross . . . for through Him we have our access by one Spirit to the FATHER, and are fellow citizens with the saints and of the household of GOD."

So much for the geographical significance of the word "Catholic."

The significance, however, on which we shall dwell more fully here is its historic aspect, its value in *time*. We are

led to do so, not only because this sense is woefully neglected in our own day, but because a proper understanding of it is vital to the position of English Churchmen in the Body of CHRIST.

The Catholic Church means not only the Church everywhere but the Church always. The Church of the first ages is just as much alive to-day as when she was doing and suffering her LORD'S will here on earth. Therefore the Church at any time must be in agreement with what has been held and taught in the past. Those of the Roman obedience are constantly twitting us with our appeal to the Scriptures and the writings of the Fathers. They tell us that we are "harking back to a dead past." There is no such thing in the Church as a "dead past"! There is not even—properly considered—such a thing as a "past" at all. All the faithful are alive in CHRIST to-day, and the truth they held in the days of their flesh is an integral part of the Church to-day. If, then, the Church on earth to-day embraces as essential to her existence anything of which the Church was in ignorance in the "past," it follows that she does one of two things—either she excludes from her

present communion the faithful who rest in CHRIST, or else she excludes from their communion herself!

Before we notice a little more fully the bearing of this on the present position of the Church in England, we must turn another page in the history of the word "Catholic." As the Church grew in the Middle Ages it became more and more centralized under the popes, so that "Catholic" came to be equivalent to "*Roman* Catholic." At the Reformation a sharp division was made, on the Continent, between "Reformed" and "Roman" Christianity. The latter alone was called "Catholic," and to this day German theologians divide things Christian into "Catholic" and "Protestant"—a classification which has been foolishly and ignorantly adopted very widely by ourselves.[1]

The Reformation in England, however, was a totally different thing from that on the Continent. When the Church in England reformed herself—as she had

[1] See a Paper, "What is Catholicity?" by the Rev. C. F. Rogers, M.A., in *Comment and Criticism*, February, 1915. Also Dr. Wirgman's *Foreign Protestantism in the Church of England*.

a perfect right to do, on every ancient precedent—she asserted her claim to be the Catholic Church in this land. She maintained the term "Catholic" in her public worship. The reformed Churches in Germany and Geneva repudiated the term, and became what they are to-day—schismatic sects. The English Church made no such repudiation, and remained what she is to-day, the Catholic Church in this country.

Meanwhile Rome, in grievous misunderstanding, pressed upon her a submission which was foreign to the Divine idea of the Church. It is impossible to sketch here, even briefly, the history of the Roman claim. Suffice it to say that it had largely grown up out of the political necessities of the Middle Ages. Even at a time most favourable to the reception of the claim, four centuries previous to the Reformation, it had failed to hold the Eastern Orthodox Church. It was not likely to succeed in the sixteenth century when the whole mediaeval conception of government was dissolving, and when the religious sanctions on which it rested were turning out to be forgeries. The

fact, however, that Rome maintains this claim to-day, and that its prominence is the principal cause of the disunion of a very large part of Christendom, obliges us to set it out very clearly against the background of the Catholic ideal.

It will be remembered that when we were considering the unity of the Church we glanced in passing at the Roman theory, and defined it as a visible unity based on the submission of the whole Church to the bishop of one diocese. Now, if Rome had taken the line that it is for the general benefit of the Church that there should be a central authority, there might have been a good deal to be said for her contention, though even then it would have been open to question whether the Italianizing of Christendom did not contravene the Apostle's declaration that in the Body there was neither Jew nor Greek, Barbarian nor Scythian —in a word, nothing of a national character. Rome, however, was not content with arguing the matter on the lines of expediency. She made submission to herself essential to our being in the Church at all! In doing this she imported into the condition of Church

membership a principle that completely destroys Catholicity.

Let us set this principle before us in the authorized statement of Rome herself: "All those who do not acknowledge the Roman pontiff as their head do not belong to the Church of JESUS CHRIST." [1]

Now the conditions of membership in the Church are (1) Baptism; (2) as we shall see in the next chapter—obedience to the bishop of the diocese in which the

[1] See the *Larger Catechism*, prescribed by His Holiness Pope Pius X for all the dioceses of the Province of Rome, p. 44.

It is questionable how far those who, for one reason or another, are attracted towards Rome, are quite aware what is the real nature of the Roman claim. They would be well advised to get this catechism and ponder the tenth chapter before going further. This is what they will meet with:

"The Roman pontiff is the vicar of JESUS CHRIST because he represents Him on earth, and fills His place in the government of the Church.

"The Roman pontiff is the visible head of the Church, because he governs her with the self-same authority of JESUS CHRIST.

"The dignity of the pope is of all dignities on earth the greatest, and gives him supreme and immediate power over all and each of the pastors and of the faithful" (p. 52).

baptized person happens to be placed. But here is another condition altogether, namely, submission to the Bishop of Rome. Whence is this condition derived? It cannot be from the so-called Petrine text,[1] because the Fathers are divided as to the interpretation of that passage, and it is one of the principles of Rome herself to base no doctrine on any scripture except the Fathers are unanimous as to its meaning. It is derived, as we have said, from a political necessity of the Middle Ages; but a passing phase of Church government, though it may have held good for five hundred years, cannot be wrought into the conditions of Church membership. The attempt to do so can only have one result, to force the Church into a state of schism in which Rome is the responsible party.

Further, by taking up this attitude Rome not only cuts herself off from the Church in the East and in England; she excommunicates her own early popes! For the space of four hundred years the bishops of Rome never understood that a certain belief about their own supremacy was essential to their own salvation. Here

[1] S. Matt. xvii. 18.

occurs the importance of what we are saying about the Church being Catholic not only in place but in time. If any part of the Church departs from the teaching and belief of early days it cuts itself off from those who believed and taught in the early days ; in other words, it ceases to be Catholic.

It has been the custom with Romans to meet the exposure of their pretensions with the reply that the claim is a *development.* They hesitate to pursue this line to-day, because, since the rise of Modernism, the "development" theory has been under a ban at the Vatican. In view, however, of the revival of such a plea under papal definition, we may point out that in no possible sense is the claim above described a development. We can only "develop" what is already present, and there is not so much as a hint of such a claim as this in the original deposit of the Faith. There is, undoubtedly, much in our present theology and religious practice which is legitimately a development of what in the first days existed in the germ merely. The devotion to the Blessed Virgin is a good instance of such lawful development. But what

never was present cannot be developed. It can be introduced, but its introduction will be at the expense of the unity of the Faith.

There is not one single word in the New Testament writings, nor in those of the early Fathers, nor in the procedure of the councils to justify the idea that the bond of unity in the Church includes submission to the Bishop of Rome for those outside the Diocese of Rome. How far the idea was from the mind of the Church even at the beginning of the Middle Ages may be seen from the words of S. Gregory the Great. Writing to Eulogius, Patriarch of Alexandria, he says: "If you call me universal pope you deny that you yourself are what you admit me to be—universal (Catholic). Away with the words which inflate vanity and wound charity!" Again, he writes to his successor: "It is your duty, firmly and without prejudice, to preserve the churches as you have received them, and let this attempt at diabolical usurpation find nothing of its own in you. Stand firm. Stand fearless. Presume not either to give or receive letters with the false title of 'universal.'"

Again, "The title 'universal' was offered during the Council of Chalcedon to the president, a post which by GOD's providence I filled. But no one of my predecessors ever consented to use so profane a title, neither did I. Because plainly, if a single bishop is called universal, the name is taken from the rest." [1]

Finally, S. Gregory says: "I confidently affirm that whosoever calleth himself or desires to be called universal priest in his pride goeth before Antichrist." [2]

It is as though S. Gregory were expressly inspired to make these declarations, coming, as they do, at the beginning of the Middle Ages, when the political upheaval of the West was to give the papacy its ascendency. They should also have a special value for English Catholics, coming as they do from that great pastor to whom we owe our country's conver-

[1] See Denny, *Papalism*, §§ 569, 576. A valuable comment is afforded on the last words quoted, by Dr. Figgis in *Churches in the Modern State*, p. 149: "The apotheosis of the pope has destroyed Episcopacy as a serious force," i.e., in the Roman body.

[2] *Epistolae*, v. 43; ed. Paris, 1705, tom. ii, pp. 771, 773.

sion.[1] They belong to an immense mass of Roman literature which goes to prove what we have said, that the present claim of Rome was a thing unheard of before the Middle Ages. The refutation of the claim is to be found in its history.

Consequently, we have no alternative but sadly to confess that Rome, for all her energy, for all the splendid devotion of her missions and religious houses, is in a state of schism ; and by her wilful pride in maintaining as doctrine what is really a survival of mediaeval polity, is responsible for schism in the body.

But these facts will degenerate into a mere denunciation of Rome unless we of the Church in England are resolved to accept our heritage, and be Catholics by name and implication.

This is where, in the popular sense, we have blundered. We have made Rome a present of the name Catholic, and we well know what use she has made of it. We have to get it back. There are thousands in the English Church to-day who are resolved to get it back, cost what it may.

[1] The address which formed the basis of this chapter was delivered on the Feast of S. Gregory the Great.

Unfortunately the apathy, and, if the truth must be told, the ignorance, of a very large number of Churchmen give those who are striving for the recognition of Catholic continuity and doctrine the appearance of a party. Well, it is worth while being dubbed a party, if our object is to rally round the flag! It would seem the duty of every man in the English Church habitually to think and speak of himself as a Catholic, and of his Church as the Catholic Church. Such a plea might sound fanatical if it were a mere word that was at stake. It is the *thing* that is at stake, the maintenance of the Body of CHRIST. What we need above all things in the English Church is a firm, *positive* attitude. If the Church in England takes herself seriously, and will have the courage to *be* the Catholic Church in this country, those who stand aloof will believe in her, just as the world accepts any other self-estimate.

Meanwhile her broken and embittered condition cannot shake our conviction that she is the Catholic Church. By virtue of the unbroken descent of her ministry, she has the Sacraments, and that fact overrides everything else. She

may be—no doubt she is—what Rome calls her, "a city of confusion." Let us look the facts in the face, and frankly accept them. The fact that a city is in confusion does not make it other than a city, nor does it disqualify its faithful citizens for their privileges and duties. It only places upon them the heavier responsibility of reducing the confusion to order with all possible speed. Were the Church in England ten thousand times more divided than it is, the resultant confusion could not alter a fact of history, nor the present facts of grace. Certainly, it is not very happy to have to live in a city of confusion. It hinders business, and it blocks the way for many enterprises that should be the first charge on the activities of the citizens. But to quit the city solely because of such reasons would be to do a most unpatriotic and selfish thing—a thing, for such reasons, as selfish as suicide. What we want, and what we must have if the Church in this country is to maintain any sort of hold on the great masses of the rising population, is a perfectly fearless, unhesitating attitude all round.

We may well take a lesson from the

great Eastern Church. She at least has never offered the world the unedifying spectacle of making a religion out of a protest against the corruption of religion. From the days of Polycrates and Victor she has contented herself with calmly maintaining the truth. She never credited the legend of Peter's Chair, nor the forced interpretation of a text. She never accepted the forged decretals. She stood clear from the policy of Hildebrand. At no single step has she participated in the inventions on which the present claim of Rome precariously rests. But, on the other hand, she has not shed her Catholic uses because Rome claimed the monopoly of them. By virtue of her sacramental succession she boldly claimed to be the Catholic Church; and to-day, after eight hundred years, what is the result? Those who clamour for an external authority, a visible head of the Church on earth, may well ponder that great Church which, for a longer period than that of the papal usurpation has maintained her unity and orthodoxy. She owes it partly to her profoundly spiritual character, but also to her *positive* attitude.

Unhappily, we have been situated in

the West where the seethe of popes and emperors has been raging. Our submission in the Middle Ages to the Bishop of Rome was an inevitable part of our political lot. Our position, both in submission and in freeing ourselves from bondage, was far more complex than anything the East experienced; and so far our lamentable state in comparison with her is at least intelligible. But all this is a thing of the past. We are now in a position to see our reformation in a true perspective. We recognize what our fathers were contending for. It is what we are contending for to-day; it is the Catholic Church. And what we need in so doing is Catholic men and women, priests and laymen, who will take up their Catholic life, and live it independently of Rome on the one hand and all that congeries of individualism that fitly goes by the name of Protestantism on the other.

In the Name of the Lord Jesus Christ a united Catholic Church in England at whatever cost!

VI

The Apostolicity of the Church

"Built upon the Foundation of the Apostles."
Eph. ii. 20.

WE now come to consider the framework of the Body, and the passage which we have selected from the *Ephesians* as our motto takes us back for a moment to the Caesarean metaphor of a building. We shall remember that this metaphor, in the Epistles, is used rather to illustrate the human agency by which the Church is established than the divine idea of the Church, or that of its relation to Christ. The passage before us is a case in point. S. Paul is speaking of the structural basis of the Body, and makes use of our Lord's first metaphor. We shall notice in passing what it is that gives structural unity to the Body; it is not S. Peter, it is "the Apostles."

Having glanced at this, we shall not

pursue the metaphor. It is not necessary. What the foundation is to a building, that the bones are to the image we have before us, the Body. They give it stability and individuality. They keep it together, and they prevent its being mistaken for any other body, or indeed for anything but what it is. These functions, S. Paul tells us, are performed for the Church by its Apostolic character.

Now when we say "I believe One [Holy] Catholic *Apostolic* Church," what do we understand by the last word, over and above a belief in the unity and Catholicity of the Church? Briefly, this—that the Church has an authoritative Ministry handed down from CHRIST through a succession of Apostles, or, as they have been termed almost from the first, bishops; and that this ministerial succession is so essential to our LORD'S purpose that for any person to be in communion with the Church of JESUS CHRIST he must be in communion with a bishop.

This is perhaps rather clumsily expressed. Let us take it, then, a little differently. By the Unity of the Church we mean that as a Body the Church

cannot be divided. By Catholicity we mean that the Church is the same everywhere and at all times. By Apostolicity we mean the consecrated human element that gives the Church this oneness and sameness. Nothing so confirms us in the conception of the Church as an organism, and of our own duty to the Church, as such, as this fourth "note" which we are required to accept. If it were CHRIST'S will to save us individually, i.e., by the mere individual relationship of each to Himself, there could be no need of this ministerial succession. When persons are acting independently and separately, albeit for the same cause, leaders are unnecessary; but when persons act together as a nation, then rulers are essential and obedience to them is essential. The very fact, therefore, that our LORD did ordain this succession shows us that the Church was intended to be, not an aggregate of individuals, or a federation of sects, but one Body throughout the world and in every age, just as that Body which He took of Mary was one and is the same to-day.

In holding this "note" of the Church, then, we have to be very clear about two

things—first, whether it was the will of CHRIST that His Church should depend on this ministerial succession; secondly, whether from the first, bishops were regarded as filling the place of the Apostles. Let us look at these one by one.

1. Was it the will of CHRIST that His Church should depend on a ministerial succession?

The word "Apostle" means "one who is sent." That our LORD "sent" His Apostles, i.e., that He commissioned them for a purpose, is a fact that admits of no doubt whatever. There is, as we have seen, every indication in His training of the disciples that He was working with such an end in view. Towards the close of His earthly ministry His purpose becomes increasingly clear: "As My FATHER sent Me, even so send I you." "All authority is given unto Me in heaven and in earth; go ye therefore, preach, baptize, teach (the baptized) to observe all things whatsoever I have commanded you; and lo, I am with you always." These are only two instances among a number. They sufficiently illustrate our LORD's purpose. It may be doubtful to some whether He com-

missioned the whole number of the disciples, or the Eleven only. Opinion is divided. But whichever view we take does not affect the main fact which stands out perfectly clear, viz., that CHRIST did commission certain men to carry on His work, in His Name, and with His authority, and thereby assured them of His Presence with them.

Here our subject trenches closely on the doctrine of the Christian Ministry, which is a subject by itself. It will be sufficient to point out here that this Ministry authorized by CHRIST differs from both the priestly and prophetic ministries of the Old Dispensation. The priestly ministry of the Jewish Church was drawn from one consecrated tribe, and passed from father to son. The prophetic ministry of the later Jewish Church was carried on by men individually called of GOD, individually prepared and inspired by the Spirit. This latter ministry is more or less set up to-day as a type by Christian bodies which are outside the Church. To us, on the other hand, it is clear that CHRIST authorized quite a different type of Ministry altogether, choosing certain men to be in

succession to Himself, and commissioning them, by implication, (since He spoke of the end of the world), to ordain others to fill their places and carry on the succession in an ordered and uninterrupted descent from Himself onwards.

Consequently we read that at Pentecost "those who were being saved" were "added to *them*," i.e., to the Apostles;[1] and that "they all continued steadfastly in the Apostles' doctrine and fellowship."[2] In other words, those who formed the Body of CHRIST were joined together, given stability and identity by the Apostolic framework. The whole image of the Body now stands clearly before us—they were the cells; their various Spirit-given gifts, the organs; the Sacraments, the veins and arteries feeding the whole Body; and the Apostles the structure by which all were compacted together.

So far, then, as the will of CHRIST is concerned, and its expression in the newborn Church, there is not a shadow of doubt that He intended that His Church should depend on a ministerial succession.

[1] Acts ii. 41, R.V. The A.V. has "to the Church," but the revised text is even more explicit.

[2] Acts ii. 46.

2. Our second question relates to the connection between the Apostles and those subsequently known as bishops. Were the bishops regarded by the Church as filling the place of the Apostles?

When we consider S. Paul's method of imparting spiritual authority and office to Timothy and Titus, and directing them in their turn to hand it on by ordaining others, we have a clear indication that the office of "overseer" was for all practical purposes identical with that of Apostle. And these two instances must have been only two out of a very large number when we consider the rapid growth of the Church, and the very remarkable way in which it appears, later on, to have been organized. It is significant that in this Epistle to the Ephesians S. Paul speaks of the Church as "an Apostolic household,"[1] significant, for he wrote those words after he had ordained overseers and commissioned them with Apostolic powers. In the light of this and other passages, Dr. Gore describes the Episcopate as "the continuation in its permanent elements of the Apostolate."[2]

When we pass to the first of the

[1] Eph. ii. 19. [2] *Orders and Unity.*

Fathers the evidence is decisive that those consecrated by the Apostles to take their place were regarded in all points the equals of the Apostles themselves. In all probability the term "Apostle" was rendered too sacred by association with our LORD on earth to be used as a ministerial term.[1] But if the term vanished, the office remained. Thus Ignatius writes (*c.* A.D. 100):

> "Let no man do anything that pertaineth to the Church without the bishop, who stands to us as an Apostle. Wherever the bishop appeareth, there let the people be; and so where CHRIST is, there is the Catholic Church."

A little later we have Justin Martyr saying, "The bishops, those who stand in the place of the Apostles, direct" such and such "things to be observed." Other evidence as to the identity of the episcopate with the Apostolate in the eyes of the sub-Apostolic age is abundant. We may, therefore, regard it as proven that bishops were believed by the Early Church to fill the place of the Apostles.

[1] May it not also have been that the Apostles were eye-witnesses of the Risen LORD? See Acts i. 22.

Now, it needs to be clearly understood that *all* bishops are identical in office with the Apostles, because of the construction which Rome puts upon the succession. In spite of all the evidence in the early Fathers to the contrary, Rome persists in teaching that the bishops do not, and never did, represent the Apostles ; that the Apostolic order is a distinct order in the Ministry, and is limited to the pope as the sole successor to S. Peter. This contention brings up the whole question of the Petrine claims, and threatens us with a labyrinth of arguments. It is not necessary, however, to enter it. The fact to hold fast is that the Church of the first ages undoubtedly regarded each bishop as representing the Apostles, and though it paid exceptional honour to those dioceses which could trace their foundation to the Apostles, such as Jerusalem, Ephesus, Rome—but Rome not more than others —it regarded in all cases the bishop with his diocese as the unit of the Church. It is not the papacy that represents the Apostolate, but the episcopate. The Church is not built on the foundation of S. Peter—even supposing Rome to represent that to-day—but " on the foun-

dation of the Apostles." In S. John's vision the foundations of the holy city were not inscribed with the name of Peter only, but of "the Twelve Apostles of the Lamb." [1]

When, on the other hand, we look at the result of Rome's contention, we find (1) that she is divided to-day as to the sense in which the "Apostolic order" is to be held distinct from the episcopate; [2] and (2) that in the words of Dr. Figgis already quoted, her claim has had the most disastrous effect on the episcopate, reducing it to an almost negligible quantity in the government of the Church. The apotheosis of the pope has destroyed the episcopate as a serious force, and robbed the laity of all right save the right to obey. We have, in fact, reached a point in the history of the Church—with the modern development of the papacy—"when the pope could say, *L'Église, c'est moi* with far more complete truth than Louis XIV could have said it of the State." [3]

[1] Rev. xxi. 14.

[2] See Dr. Darwell Stone, *Outlines of Christian Doctrine*, p. 118.

[3] *Churches in the Modern State*, p. 51.

With this we may leave the point of controversy which has arisen in the course of our inquiry into the Church's recognition of the episcopate, and may summarize the result of our whole inquiry thus :

1. That it was undoubtedly the will of CHRIST to continue His presence and work by means of a ministerial succession through His Apostles.

2. That, guided by the HOLY SPIRIT, the Apostles validly ordained others to fill their places in the Church.

3. That those whom the Apostles ordained to fill their place—and, in course of time, *their* successors—were everywhere regarded by the Church as the equals of the Apostles until the usurping claims of Rome became prominent.

4. That therefore the episcopate is an integral and essential part of the Church.

5. And that therefore when we say, "I believe in the . . . Apostolic Church" we mean, and mean only, that Body of baptized persons who are in communion with the bishops.

This, then, is what is necessary to the

completion of the word "Catholic." In our last chapter we saw that the word had been chosen not only to indicate the Church universal in place and time, but also to distinguish the Church from those bodies which had taken to calling themselves "churches." The distinction lies in the former having the Apostolic succession and the latter being without it. This is why Tertullian always used to put two questions to those who claimed to be of the Church, not only "Do you hold the Apostolic truth?" but also "Have you the Apostolic succession?"[1] This is why S. Cyprian bases the unity of the Church on the unity of the episcopate. This is why Hooker says that "to separate from the bishops is to separate from the Church of which the bishops are the rulers." What is the bond of union in a nation? Is it not loyalty to the ruler or rulers of the nation? When this loyalty is withheld, then disunion or revolution results. To separate from the bishops is an act of disloyalty to JESUS CHRIST, Whose representatives they are, and to the HOLY GHOST, Whose power they administer.

[1] *De Praescrip.* 32.

The position of Catholics in this country is extremely difficult and trying. We find ourselves between two parties—not in the sense of a compromise between them ; but as holding the truth against two kinds of error. Both these parties deny the episcopate—Rome by the substitution of the papacy, the various self-constituted bodies by a free choice of government. We trace our succession clearly through our bishops to the Apostles—even Rome admits as much as an historic fact. Having regard to the will of CHRIST and the faith of the Church we view this fact as vital to our continuance in grace. At the Reformation we did no more than the churches at Alexandria and Carthage had done ages before us—viz., we carried out by means of the episcopate certain urgent reforms. To-day we desire union with the dioceses in communion with Rome, but that can only come when Rome has repudiated her un-Catholic interpretation of Apostolicity. We also desire union with those religious bodies which acknowledge the divinity of our LORD, but that can only come when in all humility they have entered in by the door into the Fold. To patch up

union with them at present would only do violence to the organic unity of the Church. "We can do nothing against the truth, but for the truth."

That in such a position we should be considered narrow, pharisaic, fanatical, goes without saying. To ourselves it does not matter very much. We have counted the cost and are prepared to pay the price. The grievous thing is the hindrance to the spread of the Kingdom, nay, the actual menace to the existence of the Kingdom on earth through the prejudice and indifference of Christian people.

There is little we can hope to do in overcoming this prejudice and indifference among the parties outside. Our present duty seems to be rather to strengthen the things that remain, to look to our own Catholic heritage, and see that we are fully in possession of it. In particular we need a more united diocesan life. Do we all regard the diocese, because of the bishop at its head, as of Divine appointment? Do we regard the "Apostolic man" who bears rule over us "by Divine grace" as him who holds us within the Body, and to whom, under GOD, it is

entirely due that we are in a saving relation with JESUS CHRIST? If the members of the Church in each diocese lived and moved as one soul, in faith, in devotion, in prayer, in almsgiving, in obedience, in forbearance, should we be so far as we are from those days of simple faith and triumphant holiness when they all continued steadfastly in the Apostles' doctrine and fellowship, standing fast in one spirit, with one mind striving together for the faith of the Gospel? How many of us so much as put up a daily prayer for our diocese? How many of us habitually think of the diocese as a kind of *alter ego* —a self on account of which our own personal self is called on for continual sacrifice and discipline?

Not long ago the writer asked a devout and intelligent Churchman what he supposed belief in the "Apostolic Church" to mean. The reply was, "Oh, a Church that resembles the Apostles in fervour and zeal and purity of doctrine." It was an admirable answer so far as it went, but—well, it simply left out the principal thing! An Apostolic Church is, or should be, all that, but only *because* it is in actual sacramental touch with the Apostles themselves

according to the will of Christ. If that answer is typical, the reason is that, with all our individual devotion to Christ and the things of the Kingdom, we have not really grasped the simple objective fact that the Church is a thing by itself, a spiritual organism, with laws of existence as serious and binding as those that obtain in any other part of the organic world.

Let us in conclusion turn again to the vision of the Church as a whole, as it exists in the Divine purpose, as it should exist in the world to-day, that so we may gain encouragement and hope for the task that lies upon us.

VII

The Divine Purpose in the Church

"To make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, Who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord."—*Eph.* iii. 9–11.

FOR our encouragement and hope we need to be taken out of ourselves and lifted up to the contemplation of the divine purpose. We need to be made to feel that the Church has a vaster mission than anything represented by our own salvation, or indeed by anything in this earthly scene of our existence.

In the passage before us S. Paul declares it his function as an Apostle to "make men see," or to "bring to light" a long-hidden secret of God, which is partly

disclosed to the Apostles already, and is about to be disclosed *by the Church* not only to the world, but to those great intelligences, "principalities and powers," whose desire and employment it is to understand the wisdom of GOD, that they may glorify Him the more.

The thought is not peculiar to S. Paul. S. Peter speaks of the facts of redemption as "things which the angels desire to look into,"[1] and our LORD Himself gives us abundant evidence that higher intelligences than ours are profoundly interested in the restoration of the human race as displaying the wisdom and love of GOD.[2] To these beings the Church is, as it were, a mirror, looking into which they see reflected the mighty purpose of GOD.

And what they see is no "afterthought" of GOD. It is a part of His "eternal purpose." It is all of a piece with the original idea of creation. Here lies the strength and encouragement of this great conception for us. The Divine purpose in CHRIST is eternal; therefore it will be

[1] 1 S. Pet. i. 12.

[2] See S. Matt. xiii. 39, xviii. 10, xxv. 31; S. Mark viii. 34; S. Luke xii. 8, 9, xv. 10. cf. Acts vii. 53; 1 Cor. iv. 9, vi. 3; Gal. iii. 19; Heb. xii. 22.

accomplished, despite the discouragements of the immediate scene.

The conception is profound. It reaches out into the beyond. We can follow but a little way the forecast of inspired thought. All the more need, then, is there of grasping what is essential to the fulfilment of this Divine conception, viz., the organic unity of the Church as GOD'S new creation in CHRIST JESUS.

It is not easy. We are so unaccustomed to forming *any* idea of the Church. We can picture CHRIST, as in the days of His Flesh He went about doing good, teaching, healing, receiving sinners, blessing little children. We can, to some extent at least, rise to the conception of His present intercession before the Throne. But what we need is to have a vivid conception of the Body of CHRIST now on the earth—now and through the ages—teaching, healing, blessing, receiving sinners, and doing all that He began to do before He was "taken up out of our sight." It is here that our faith is weak. Yet it need not be so. All faith is the gift of GOD, to be had for diligent asking and rigorous practice. And faith in this present Incarnation of CHRIST on earth is

as necessary to our spiritual health as individuals and as a Church as is our faith in Christ as our Saviour from sin.

Think of it again as the conception arises out of the teaching of S. Paul. The Body of Christ, gathering into itself, through the channel of Baptism, those human particles—men and women—of whom, by the mercy of God, we are among the number. Taking them into itself, the Church brings them into what is called "a saving relationship with Christ." Then, as the body assimilates food, and transforms that food into actual oneness with itself, so, by the power of the Spirit, the Church assimilates and transforms those who are brought into it. They become cells in the Body, moved by the Incarnate will, conformed to the Apostolic structure, nourished by those mighty arteries—the Sacraments—through which the Divine life is brought to all. And so they, in their turn, take a working place in the functions of the Body, assisting in the ingathering and assimilation of others.

Of course in all this we are presupposing the willingness of the baptized to *remain* in the Body. That willingness expresses itself in constant penitence and constant

faith. And both penitence and faith towards GOD imply submission to GOD's Church. It is absurd to think of godly penitence and faith without submission to the Church, obedience to the Church's precepts, loyalty to the Church's aim.

And as all this lives and grows by the operation of one and the self-same Spirit, the first result is unity. Then, as the will of CHRIST is holy, it follows that the Church grows in holiness, just as the body grows by that which promotes its life, and rejects that which, if retained, would be a source of weakness and disease. Here come into operation the great principles of renunciation and mortification, for it is a profound truth that all life grows by means of death.[1]

And so the work of the restoration of mankind by "supernatural selection" goes on—restoration into union with GOD, and likeness to GOD; and we see in this living, moving, unslumbering Body

[1] Col. iii. 5; Rom. viii. 13. This, of course, belongs to the individual practice of religion, but it is important that its influence on the Church as a whole, and on those communities that exist more especially for emphasizing the ascetic side of devotion, should not be overlooked. See Bishop Chandler's *Ara Coeli*, chap. iii.

of Christ a "new race," a "new humanity," or, in S. Paul's own phrase, "the new creation." Portions of it have attained to restoration, and these, endued with that power that comes of complete submission to the will of God, are living for and aiding the rest, as in convalescence the healthy cells move to and fro in the body, triumphing over disease and making for the restoration of the whole.

Such is the One, Holy, Catholic, Apostolic Church, to which it is our glory and privilege to belong.

Christ's immediate purpose, then, in forming the Church, is twofold—it is to provide a vehicle for His continued presence, and to transmit His restoring virtue.

This should for ever silence the objection often made that we put the Church in the place of Jesus Christ. Let us be perfectly clear on this score. Our eternal life, our communion with God—all that we mean by "salvation"—depends upon our personal relationship with Jesus Christ. Compared with this one need, to "know Him and the power of His Resurrection," all that we have been dwelling upon in these pages is as nothing. Indeed, unless by means of our

part in the Church we are daily coming into a closer personal relationship with JESUS CHRIST, our Church membership is vain and profitless. No, indeed! the Church cannot be a substitute for CHRIST any more than the body can be a substitute for the soul! But in this very fact lies the value and function of the body! for the body is the means whereby the soul is known. I only know my friend through the movement of his lips, the tone of his voice, the look in his eyes—a hundred and one purely physical details which express that otherwise inaccessible reality, his soul. I can only reach him through his hearing, his sight, the grasp of his hand—through bodily channels of communication. Yet by means of these bodily channels it is *him* I reach! and it is the spiritual fact thus reached through the senses that constitutes our friendship. All friendship is sacramental, an inward and spiritual grace expressed by outward and visible signs. And it is precisely thus that we think of the Church in relation to CHRIST. It is His Body—absolutely necessary if we are to know Him, and His power. Through it we know Him.

So essential, indeed, are our bodies to

us in this present state that we commonly speak of them as though they were ourselves. Our Blessed Lord went further; He spoke of His very clothing as though a part of Himself. When the woman came behind Him in the press and touched the hem of His garment, He turned Himself and said, "Who touched *Me*?" She had only touched the hem of His garment, yet He said "*Me*." How much more, then, is the Church "which is His Body," a part of His very Self, and the means of transmitting His healing virtue!

"Where the Church is," say the Fathers, "there is Jesus Christ." Oh, the joy of this thought! I can, then, here and at all times come into actual contact with Jesus my Saviour by means of this living robe whereby, out of very compassion for my weakness, my dependence on sense-life, He has girded Himself! Nay, I need not to labour behind Him in the press, I have not to struggle towards Him amid the manifold distractions of my life in the world, for I am a part of that living robe; in spite of my utter unworthiness, I have been "incorporated into His holy Church" by my baptism,

and nothing can undo that act—provided I remain penitent and humbly faithful.

So, as a part of His Body, I give myself up to His blessed will without reserve. I accept its faith as the truth which He revealed. I obey its precepts in all things as the expression of His commands. I learn to sink my individual experience in a common worship and love. And through this mystery of my new-found life I gradually lose "the will of self," the essence of the fallen creature, and gain the will of CHRIST, the essence of "the new creation," and so doing I find, as He said, "rest to my soul."

This is life's great discovery—the losing of self. Self is lost in the community of souls; found in communion with GOD.

Here let us take leave of our subject, while we stand in wonder and awe in the presence of the finished purpose of creation, the "eternal purpose," begun and perfected by Him Who is "the Author and the Perfecter," the "First and the Last." In that Presence all that is merely individual in salvation fades and vanishes in adoring praise that "He loved the Church, and gave Himself for it."

Printed by A. R. Mowbray & Co. Ltd., London & Oxford

DATE DUE

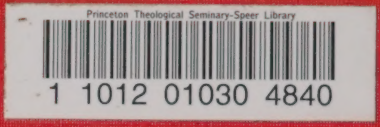
MAR 1 5 '95

NOV 2 3 1993

DEC 21 1993

GAYLORD

PRINTED IN U.S.A.


Princeton Theological Seminary-Speer Library
1 1012 01030 4840